M2035
July ~~June~~ 3, 1971
Saturday
Westtown

Group IV

paragraphing

MR. NYLAND: Don't think I picked up the wrong glass. I want to drink to Georgie. Nobody has the distinction of having his birthday on the fourth of July. As far as I know. At least not among us. So, again that same question: What does one ~~wi~~ wish for someone? It's not really dependent on how much you know, because your wish can be for a person's inner life and about that ~~y~~ of course you don't know very much. And maybe comparing it to your own, you wish for himself ~~w~~ for him ~~w~~ what you would wish for yourself when you are in a good state. When you wish for someone else on that kind of basis, you also wish to be in a good state, this time for the other person. Why? Simply because when you are affected, or to some extent identified, or maybe emotionally a little concerned, that there are feelings regarding such a person, or regarding the world that you are concerned with yourself and that you really are not very much in equilibrium, your wish can not be very good. And therefore if you drink now, I hope that you ~~can see~~ come to yourself first. That is still a question, isn't it? What does it mean 'to come to oneself'? I will talk about that a little later, because it happened to be ~~the~~ a question that was asked at one of the meetings. And I just would like to make sure that it is understood in what ~~I~~ I, of course, would call 'the right way.' But this is to Georgie...to his inner life. To the growth of that life. Georgie. (Toasts)

I thank Georgie, and Lotus of course, for being what they are. Again, I've said it before, for providing opportunities like this, this evening. Already for quite some

time, and again I say, do you still remember what I said last time? How do you appreciate it, or is it already a little monotonous, habitual, that you have forgotten, or that you don't want to think about it any more, and that you simply accept it as 'comme il faut', as if it belongs, or that you ~~xxxxxxxxx~~ even are entitled to it.

It's difficult to look at life that way. It's also difficult to look at your experiences that way, to see what is really the necessity of one's own attitude towards any kind of experiences. How will you be when you meet experiences which you have not had as yet? I hope there will be many, so that your life can be filled, that it can be really rich. And of course I hope then that there is something in you to meet it with; that is, that there is then a presence, something that is present, a certain presence, within you, to meet conditions. 'To come to oneself' really has that meaning.

It came up, as I said, at one of the meetings and the answer was that apparently it did not have any connection with Work. It is not true. It does have connection with Work. That is why we talk about it and in a different way than, let's say, the phrase, 'to have your mind present,' or 'to be present with your mind.' That is different. 'To come to yourself' can, of course, be your ordinary little self. But if that is the case, what has to come to it? Or, if there is the little self, what is there that could separate out, to be present to yourself? And you can take it now different ways of course. That one can say, 'I wish to come to my self.' What is now 'my self' when I say 'I'? That is, if I am what I am now, unconsciously, and I may have a wish to come to my self, then I would change the small 's' into a big one, a capital. And then my real Self I wish to come to becomes

practically ~~equal to it,~~ equivalent to the little 'I'. You can also say it a little differently: when I wish to come to my self, I want to indicate that that what I am now is really not in such a good state, that it is reliable, and many times when it is not reliable, there are only a few parts that are functioning, ~~and~~ and some of the other parts are not there. And when I now say I want to come to myself I want to have a certain equilibrium within, with my Self, so that I can come to it and then rest or be at home, at least at ease with my Self, being there. So that I as I am now, as an ordinary person, could experience the presence of that what is my Self. I think it is like the little 'I' because my real Self is unspoiled. And at birth it is objective; it enters this world as Objectivity. That is how the ~~xxxx~~ period of conception, and from that on, this period of finally emerging, "the gestation ~~xxxxx~~ period" we call it, is so necessary to prepare life so that it can meet conditions of the Earth. But even then, that what is the form which, with which it is born is at ~~x~~ the moment of birth still unspoiled. It is many times something else that takes place within the beginnings of a child as a result of the thoughts and the feelings of the mother, and of course quite definitely what has been the influence of the father. But at the same time that what is produced is ready to fight in this world and starts from a level which is much higher than even one hour after birth. It is an ~~xxxx~~ enormously interesting moment in which that Life then starts on its journey through this life on Earth. It is unfortunate that the surroundings are unfortunate, and then a great deal of the reality of the Self already starts to sink within oneself very much like Atlantis, disappearing and leaving the Earth for whatever it is and the essential qualities become

more or less buried. When I come to my self, I cherish the moments of such realization. It is not that it automatically will lead to Work because it is already a step into work. What has to be done is not to make an effort, what has to be done is to maintain it. That is, when I come to myself, I want to maintain the level which is already there. That is the difficulty, of course, that exactly like right after birth I become soiled by the atmosphere which I breathe in and the surrounding which many times is not in conformity to the purity of my own state. So even if I do come to myself, I am immediately exposed to the conditions of my surroundings and that is why it is difficult to maintain it. Therefore it can be of use if at the moment of coming to my Self (i.e.) I realize what my Self is. It can be brought back when at such a time there is a unity which many times can help happen when one comes to oneself, because at such a time the little self is not interested in the presence of the big Self in carrying on in the same way as usual. And the activities, including the different receptions by means of sense organs, are reduced to a minimum because that is the requirement of the kinds of equilibrium that I experience when I come to that particular place. And therefore I say it is like a step already in the direction of an objective value for me. And I cherish it; I wish to hold on to it. And that is the difficulty that I can not do it. Coming to oneself is very much like the attempts I make of wishing the little 'I' to be created. Because in that sense when I wish to create something objective, then I also wish that that what is my ordinary affairs, my ordinary unconscious states, that they are reduced as much as I can allow to a minimum. And thereby creating conditions which are of course more conducive and at

the same time that there is energy available for that purpose of the creation. Coming to oneself I exclude many things from the outside world. That is, as if at such a time I turn within; that is really where I think my Self is. That is, I do not know enough about it, where it could be. And of course, my self, if it is small and wishes to grow out into the capital 'S' Self, is also a fairly long road before I reach it, and most of it is dependent on my feelings. And my feelings, when I consider them, are scattered. They are not the center, I've said many times. The localization of the solar plexis is such a little indication of a little bit of a concentration of feeling cells. But the rest are the nodes. It is, I call it sometimes, the nervous system. That is that what is really the sympathetic nerve system which is called that way in order to distinguish it from instinctive feelings. That there is a separation between an instinctive feeling and that what comes from the sympathetic nerve system. The last, the last one, that is the sympathetic one, is situated many times in the spinal marrow. But it is dependent on the nerve nodes which are spread all over the body and I can not speak of a center, I can only talk about the existence of them, hoping that somehow, sometime, sooner or later, they could be combined and then become, as I've said often, a real planet within myself. That the planetoids which are now hovering around the earth, that is, hovering around my body, can be combined and that then the instinctive feeling can find its own fulfillment in taking care of the body. And the sympathetic system, out of sympathy to me, will help me to grow up and perhaps could become for me the neutralizing force and the Kesdjanian Body. It was a question that came up, in

the meeting, as I said. And I want to talk to all of you about the situation as it is now, because we are entering ~~in~~ into the second part of this year and I've waited til the ~~1st~~ first of July.

I've waited, you might say, until the ~~4th~~ fourth of July because it is kind of a celebration in which one understands, and should understand a little bit more, of the freedom, the freedom for oneself. We strive for that. I think we, all of us -- all us -- have an idea of what is meant by freedom. And when one thinks about it for oneself and you try to define it, and someone else again will define it, and a third person, you will not agree on the description of the freedom. It is so difficult to talk about it, because the language in which freedom is expressed is the language of one's emotions. And we don't have that language. So of course we are doomed to use words, and although words can be very well meaning and at times can indicate a principle, what one needs is food, ~~if~~ Reality ~~is~~ is the principle. And when the reality of such a principle is not there, then the words are of no ~~xxx~~ value.

I've listened to several tapes, meetings held Thursdays and on Monday. I am not particularly critical. Only when I am confronted with statements which have to do with Work, I am reminded myself of what is Work for myself, of what I try to indicate every once in a while and you might say what I try to stand for, all in relation to my own experiences and over the years of being associated with the Ideas and having tried many times to put them to practice and to make them ~~xxx~~ part of my life. I am condemned, as it were, to see that that what takes place is in the right direction. And when it isn't, that I must have the strength and the courage to say it.

There was a period when Orage was in New York and having

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for three years, four years practically — no, perhaps even a little longer, with a few visits of Gurdjieff in between, ever since 1924, when Gurdjieff came in 1930, ~~it~~ so it would be six years, — Orage was then already repeating a great deal of what he had said. And whatever the reason may have been as far as Orage was concerned, it was not right for us because it was a repetition in an intellectual sense. And a great deal of what I now call 'talk-talk' went on, much to the pleasure of us because we loved it and we loved to argue and of course we loved to listen to him because he had a very very good mind. And his answers were well chosen and they had all the distinction of the intelligentsia. And Gurdjieff came once during that particular year in the winter between '29 and '30, and as you probably have heard, because it has been written about in the Third Series and you may have heard a little piece of that, he saw us and he considered that we were candidates for a mental institution. What happened, of course, after that — perhaps you do remember, — we were forced to choose between Gurdjieff and Orage.

And I've thought about this now many times. Are we at times on the road of becoming a little bit too intelligent, a little too clever, a little too much philosophical, a little too much description of that what is ordinary life and do we forget what is Work? And of course it is such a pity if that happens. And I think it is logical that it does happen. All events on the earth, all relationships, all intentions, well-meaning as they may start out to be, are subject to the physical and psychological law of gravity. They will run down, as we say. They will at a certain time meet the ground. They will lose their particular vividness, and there is nothing to vivify them unless one can see it, one can see it. But since we live in ignorance and since this process is a very slow

one, we go sometimes step by step down to, I call it from the standpoint of Objectivity, perdition. We lose track of what is the real necessity of the maintenance of Work, not even discussing the possibility of the furtherance of Work and growing-up in the sense now of a higher development. But even the maintenance is affected, and before one knows it and before one knows it after a very long time, one will not even know it. One is already in the direction of going down, gradually, gradually, not knowing and living in ignorance and not being able to look objectively to the progress in which one is engaged. That is why I say there is no criticism, but at the same time the direction is wrong. And it is not right that when it is wrong and it is recognized as being wrong, and in this case I am the culprit of telling you, that it has been wrong and has gone a little wrong, regardless of the attempts I may have made of trying to warn you about it.

I have now reference to the meetings. I also have reference to that what you do in answering tapes. It has become very—I mean the tapes from other cities—it has become quite haphazard with several of you. Not on time, and even then when you answer, not penetrating into the meeting and just giving, because perhaps you have set that as a task for yourself, a little bit of an answer that is really not very good. It only, as I have said several times, it is an acknowledgement, but it is not as if you are part of such a group. And whatever is needed for becoming that—I've also explained it several times—what I think the attitude should be of a person who answers such tapes. That is, as far as that kind of work is concerned.

I will also tell you that when the Third Series of what I now call FIREFLY, when we were in meeting with several of you on Sunday and I look at the total result, I am at fault. Rather,

I had hoped for more. It didn't come, not enough, not the way I would have wishedx it. I would have had, and I would have liked, ~~liked~~ to have a seminar on a certain level of questions of: "What is this 'I' when you say 'as if'? What is it that I really could consider i.e. Objective when my whole world is subjectivity?" "~~What~~ Where is the difference between superficiality and Essence and again between Essence and real Essence?" "What can I ~~x~~ consider the Reality of my life when I have to live a daily life in which there is Life?~~xxxxxxxxxxxx~~ And "i.e. where is the difference between life as outer life and life as inner life and is there actually a separation between the two?" And "If Life is eternal can you explain why it has to take on a form?" I haven't heard such questions. I haven't heard any reference to ALL AND EVERYTHING. (not underscored) I have not noticed that during that series when I did ask several times for questions, that you ~~had~~ have even looked at ALL AND EVERYTHING to see if perhaps the chapter of Purgatory, which is extremely difficult to understand, that perhaps it would have been possible to shed a little light on it. The meaning of Impartial Mentation, the different indications in the beginning of the book, including Gornahoor Harharkh, and all the different things that happened to Hassein and to Ahoon and Beelzebub. And have you ever really considered the chapter of America? Which of course I've heard ~~xxxxx~~ 'ad infinitum', probably hundred times, being read to us because Gurdjieff asked so-and-so to read it. Have you ever seen your life in that? Have you ever discovered that that what is taking place in accordance with that chapter of America is taking place in yourself? All the time as certain types, that you are being described when all the rest it seems as if it is a little trip to America, the last visit, the sixth one. For a person to recognize himself in all of that as America. Have you ever

compared America with Russia, with France, with Germany, with England? The characteristics of such countries. Tibet, of course, we can prattle a little bit about that—and India, and all such. Where were the questions about Atlantis? About King Konuzion? Why didn't you talk about Lentrohamsanin? Why not about Macary Kronberktzion? Was it all so clear to you, what all of that meant? And no questions appeared. Not even questions really. It should have been one question after the other, if it had lived up to what I originally hoped for after hundreds of years of teaching. That's the way it seems to me, that I have taught you and taught, and talked and talked. And then of course I stopped. And I thought it was necessary to stop. I thought it was necessary to let you alone for a little while, on your own, and the dangers that were there—I remember them and I wished that some of them, such dangers, had not affected you too much and also that perhaps in ordinary living would have been a little easier. But even that I don't consider a particular excuse when it has to do with the development of your inner life. And so I listend to the questions and of course I listened to the answers. And I hear well-meaning answers, but sometimes not right answers. Sometimes missing the point of a poor question, a question not formulated, a question not asked and not encouraged, and an answer not encouraging to Work, but just a little bit more of what I have called once in a while 'palaver'. Because who's interested in descriptions of ordinary life when the purpose of such meetings is to be quite clear about: 'This is Work.' 'This is the way I Work.' 'This is the way I am when I wish to create little "I". 'Do you know what little "I" is for me? I will tell you what it is then, and then maybe it will strike a certain note in you and then the necessity that really you must understand.' And in that way, I say, give more

perspective to Work in a person's life, that then the person you are answering can be encouraged and can listen to you. And that all the others who sit there can listen because of the interest you create. Short, or if you wish, long. I've never said you shouldn't talk too long, if you make sense. But of course many times you already—I've explained that before—you have forgotten at the end what you should, what you should have, what you set out with in the beginning and to do, what you perhaps originally wanted to say. So what do I do when I listen? I say it's wrong when there is a nucleus and there is not enough relationship. You make attempts, I agree. And I think you are honest to some extent. Also with that I agree. But what is the pragmatic value for the people who listen? And should I let it go? And I have thought about that very very much, and I see it as a general indication of what takes place with us as a group. And if I compare it, and I don't want to fool myself, there is a great deal of superficiality still. There is no recognition of what I've called sacred. There is still that kind of superficiality that tries to get away with things. I mentioned at lunch the idiots who want to open the door when it is locked for a purpose, the stupidity of some people thinking, or not even thinking, that they are entitled to keep tapes as long as they like without abiding by the rules. The stupidity, I've mentioned also, but not in a group as yet, about trying to get away when you come to lunch, that you don't pay. I say you're a child, you're a little bit later, you don't go to pay. In general it happens too often that people don't pay, and they don't have money, so they say, and apparently they cannot borrow and it adds up and adds up. I've said that before. I also again say it for Saturdays and Sunday. Are you honest in coming? When you come for lunch, you just

are not seen maybe and just eat, for what I do not know, and ~~then~~ you leave and you don't pay. What do you think you come for? Even if you want to come for lunch, don't you think you have to do something to help? To say it that way, 'to help?' But really it's for yourself. Where is your Conscience? And should I sit at the door and make sure that you pay? Isn't it enough when I delegate it? Isn't it really right that you should recognize such things already by smelling them? What is the matter with your Conscience? And I say this now in general, because if it doesn't fit, then don't put the shoe on. It is not that I want to say 'everybody', and I don't want to say 'nobody.' Somewhere in between there are elements. And then it happens those who know are not strong; they don't stop idle talk. They become interested in such affairs or gossip. They don't recognize that Work has to be done also at the office. And it is not for you to sit at the office and to be there and, I've said it hundred of times, to take up the time of someone else even, you might say, if they would be willing to have a little chat with you. And it is not that I want to make it so that it is like an army. And I surely, I assure you, I have no further interest in it than simply not to spend so much energy uselessly. For me energy as expended, that is, as spent by the different people, is Okidanokh for me. That is the form of energy, you understand, that is so often forgotten. And I've given a few tasks once in a while to turn off lights when you don't use them. Now of course, it reaches you via the Consolidated Edison Company because they are afraid they will not be able to meet the demand, but you must do it for yourself and for quite different ~~meetings.~~ reasons.

Many times we walked with Gurdjieff on Broadway from the

hotel where he was, going down to Luxor, to go to the bath to have a Turkish bath. And he would walk down and a few of us would walk with him, sometimes back of him, sometimes at his side. And he would look up at Broadway and every once in a while it came to his mind to stand still and say, "Look, look--Okidanokh." And no more. It was not necessary to be reminded. One word was enough because we knew that, we knew what he meant.

Many times I think in Work when you answer a question and you go a little haywire, you can stop them and say, "Wait a minute, do you remember Work in what you said, did you? In your experience, did you have that experience also?" And to clarify it and then to let it go, for ~~having said~~ Heaven's sake, "let it go." Don't elaborate, maybe for reasons that you know for yourself better than I do. But I say that the impressions created on me is wrong as a result, even if the intention may be right.

I talk now in a very general way about all our activities. I see the group as a whole increasing in number. I see different people come. Some of course go, because they have other fish to fry somewhere else and I hope they can fry them. I do not keep them, no, for no reason whatsoever, really, and only that I feel it's not my business. They ought to be be free. If they want to come it's right; if they don't, also quite right. When they come there are certain rules. We have talked about that. I expect them to be honest. We have talked about that too. I expect them to be sincere. I expect them to recognize certain things, perhaps authority, perhaps responsibility, perhaps the Barn. You do not always do that and you are not always strong enough. Parking. I've said parking not on one side of the Barn, on the other side. I know it's a mess but there can be cars there. Don't park there, up there. Don't even leave them on the road. I've warned about that. I've warned

about many little things, big things. After some time, you forget. ←Activities. I reminded some of you a week ago to get all the reports in by the end of last month. Yes, I got them, practically. Still a few I didn't get. I ask you again: Why in God's name? Why can't you? When I ask it in such a way to remind you a week before that you don't have to type.

I've said at lunch every once in a while, it looks as if I get irritable, as if I then so-called 'am in a bad mood,' and it also affects you because I am in a bad mood. No! You are in ~~the~~ a bad state and that affects me. And because of that I tell you. It's not my mood; you produce it. I'm perfectly all right; I have difficulties, my own, worse than you know. No one knows what the experience of half-blindness is. But it's all right; I will carry that; that's my job. But you take care of yourself when I ask you and then do things that I ask you. Why don't you? Why don't you respect such questions, such--it is not an order--such suggestions? Why don't you pay attention to those who do, with all the best ~~xxxxxx~~ intentions in the world follow up on certain things loyally and keep at it and do it year ~~x~~ after year. You don't notice that so much, do you, because you have also criticism, haven't you? And a hell of a lot of it. Much too much, I'd say. And not recognizing the value of some people, and you have your eyes closed to them because you don't want to see your own shortcomings. And when you would have to see them, then you substitute the criticism towards someone else. That's where you make the mistake.

(All right, John.)

And now what will we do with all this? I said it is the second half of the year. I've promised you that this year is going to be the year of the application of Work. We've talked

about it. We've finished the ~~Firefly~~ FIREFLY series. We're working again xxxxxxxxxxxxxxxxx on the ~~Firefly~~ FIREFLY as much as we can for publication. We still have a few more tapes. There is still quite a bit of work to be done. There are transcriptions; there is office work; there is correspondence, more and more contact with different people. What will I do now? Stop for the month of July and August ~~for~~ as long as I am here, because I am planning to go to the coast at the end of the month. I will take over the meetings; I will be in New York on Monday; I will be here on Thursday; we will stop Wednesday listening to tapes.

I would like such meetings to be concerned on the part of those who come with questions of a simple kind, if you can be simple. And I will try to answer you also as simple as I can. I would like to collect that, as it were, a little syllabus or a grammar; it may be of use. I do not know what the use will be in the xxxxxx future. I do know I don't want anyone to say that he does not know what Work is. I don't want anyone to xx go on asking and not being fed. I don't want certain things given ~~that~~ which are not in the direction of Work. I don't want statements made which could even do harm. When there are is a nucleus, I want all people of the nucleus to talk, not one or two just sit.

I would like, and these are the things of course that I gradually have against some of these operations. The tapes are not always recorded right; they are not tested. Sometimes there are not even resumés. Sometimes there is no attendance list. Sometimes there is no paper; there is no engineer; there is no paying attention to the little things; there is not enough interest and only at the last moment. That has happened. Then there is no cassette and there is not this and there is not that. I hate it. If you are honest and serious about meetings in general, then I can ask you really to show

it. So when I now will want to talk and I want to take the time off, it is really with the purpose that once and for all, or maybe even for the last time, I want to tell you about Work. I would like to anyone who wishes to come can come, but you must come with one firm wish: to sit and listen and not to fall asleep. I will wish you to have questions which you can formulate before, and you can read them off and loudly enough and recorded for the future. If we can find an engineer who will take care of that. If we can find a secretary who will make sure that all the pads, the writing pads and pencils are there. If we can be sure that those who want to take a responsibility will see to it that everything is in order and that of course cassettes and tapes have been tested before. All such things you will do a little bit easier for me, I know, but I wished you would have done it much more for yourself and for your own groups.

It does not exclude the little groups; they must continue. You have to learn how to talk with each other. It is not sufficient to ask a few questions of me in a large group. The problem is always Work on yourself and the stimulus which you can derive from the contact with people you can trust, or with whom you can have a certain relation, will always help you for yourself to become clear about what you wish to do. And the honesty that should be there is to straighten out concepts and definitions. So that then we can talk a language which belongs to Gurdjieff, which belongs to Ideas of an esoteric origin and will give in words the direction in which the only Way is pointing and what is needed for equipment to walk that Way and not to deviate, but to have within oneself such strong desire to continue to walk and not to feel-- to fall on the side of the road, sitting on a stone and read a beautiful book of poetry.

Don't use substitutes for Work; stick to ALL AND EVERYTHING. I call that of course the Bible, simply because it is scriptural material. You can read other things. Quite right. Read, if you wish. Don't substitute such reading for your own Work. You have to become much clearer about your attempts and where and when and how and that you exist and what it is that you really wish to observe and what observes that what you call 'it' of your self. Such little questions and perhaps big questions, a little bit of perspective to give you encouragement so that I have a feeling that I have done what I should do because that is many times the difficulty: what should I do? I hope that when we have such meetings that you can come and then perhaps help me in another way to eliminate too many calls, to eliminate too many wishes to talk, unless they are of some personal nature. But when it has to do with Work or things you could solve yourself, you must not really bother me too much. It is not that I am not willing to do that. I can sit and talk from now until doomsday; I can spend my time that way. I don't think it is useful enough. My time is for different reasons. It's a little bit more valuable the way I see it, but I will not draw that line too sharply because even that I don't know because I am not entitled even to know it. And also it is not my business.

I have in mind, and in my heart of course, a feeling for your welfare. I have an honest, quite sincere wish to wishyou well in your life. I have a definite desire to help you to see inner life if you can and to encourage you and maybe to give you a little bit more belief or at least some kind of assurance that the road on which you could travel is there and could be right for you and perhaps in certain decisions of your own life, if want to ask them, I may be able to help to clarify a little bit because I am a little older than you are. But you see, you have to have a little more respect for me. You don't as yet,

not enough.

Simply, this is also one of these things that you really don't know because you haven't been brought up with that enough. When I talked about family, you don't know what family is. But there they would teach you what is meant by respect for older people in the first place. And also what is the respect for a person who has a certain maturity. It is not all equal. There is no democracy in psychological life. There can be a little bit of democracy as far as the availability of jobs is concerned, but there isn't even in the distribution of money. So why should there be in the distribution of mental capacity or the amount of ignorance that also has been meted out to all of us in a certain measure? So it is not and is not an aristocracy either. It is not that one is entitled because of such; one is not entitled because of anything. One is entitled to life because you live here and that is all the responsibility you have to take for your life. And when you then Work for yourself in one way or another with a small 'w' or a big one and try to develop and put your own house in that order, in real order: cleanliness, taking care of yourself, to be observant of ordinary rules, to be sympathetic towards others and to help them if you can, to allow them to be what they wish to be, provided they don't create any dangerous conditions. And that then because of that, the foundation from where you then can start to make certain things grow within your which are not developed as yet, then of course you have a right to Work. You have no right when your ordinary life is still in decadence .

You have to settle that, still more and more. Try not to be foolish, not too foolish—a little bit, all right, but keep your eyes open to see that you have been foolish. Try not to be conceited. A little bit of self-love one can understand, but not too much

because it spoils your ~~xxxxx~~ food. You are not entitled to vanity. Leave that to whoever wishes to soil his life and sleep a little bit more. If you want to be in a state of wanting to wake up a little, even if it is dawn, even if the sun is not as yet above the horizan and maybe a little ray of light appears once in a while so that you can see it. And perhaps you get up early enough to see it. And that if you sleep a little too long I hope you are surprised and a little bit ashamed that the sun is already too high, even if you have reasons for it and even if the divisions of your time are such that you want to make a little bit more of night life instead of day living. All of that—it's your affair.

But when it comes to Work there are certain requirements. And that I think ~~it's~~ is quite necessary to understand for each person who claims and who pretends and who wishes to believe in the power of Work on oneself. And although he may have an aim for the future in the development ultimately or those ~~xx~~ higher being bodies which will transport him and his Life to higher regions and ultimately ~~xxxxxxxx~~ might give him an insight in the total wisdom of the Universe— whatever that may be, whatever it is that your karma will allow you to become, whatever it is that you feel that this life on Earth can give you and that you want to extract from it. You take and take what you can and digest it and use it, for one purpose first: your ordinary life on Earth. The second purpose: to the development of your Self, the way a man ought to become, the way a man ought to be in balance, ought to be harmonious, ought to be self-contained, ought to be conscious of himself, conscientious of his heart. A person who is willing to let go a little bit of this, and a little bit of that, in order to make room for a little bit of something of a different kind of a ~~xxxxx~~ nature.

A group still has to become a group. I've said yesterday it's

not a group when you don't want to work with each other, when you cannot overlook the differences in types, that you do not as yet make an attempt to get rid of your stinking nonsense which you contain every once in a while in your brain. Don't be so that you have, - do not allow any other thoughts from someone else to enter. Don't be prejudiced; don't be conceited; don't have any kind of an idea of someone else and therefore don't think that your opinion at the present time should not be changed anymore. Maybe everything you do know you don't know at all. Maybe that which you consider a fact you already call an axiom. It maybe just a little bit of an hypothesis which will do for five minutes because the next time you have some other kind of a thought and you don't really know where to place one or the other.

Be a little humble about that. Simply say, "Here I am." If you pray, you say, "My Lord, I am here; for what purpose, tell me and then maybe I will be able to do something about it." Or maybe, "You, My Lord, can work through me. Maybe I could become a channel, but let me get rid of all such vices, that I call now a vise. Let me get rid of that what I call suffering unless that suffering is there to teach me. Don't let me experience certain things in life which are of no value. I pray that I won't, and when I then have them, that I will have the proper attitude towards them and simply say, not knowing why, "I nevertheless will accept that what comes, what happens." There are thousands of things, ten thousands of things that one doesn't know. Gradually one knows a little bit and that what is the knowledge defines more and more what you don't know.

This humbleness, this wish for a sacrifice, this wish to Work against the grain that in that way to overcome your difficulties, to have that kind of affection for your own life and that affection

for the life of someone else. About that we talk when we want to Work and we want to know about Work. Then Work can come in the true sense of the word. To one's real Self. And then one Works already having gone through the gates into the vineyards of the Lord. And having already a spade and a rake on your shoulder, and good enough shoes to be able to dig and to turn the soil, and have the intention of honestly keeping on working, even in the sunshine and the heat of the day, even when the body gets a little tired. Your aim is to plant the seed; your aim is to till the soil of your body, to make this body prepare to become a servant, and to plant in this body a seed which will grow up and develop into a direction growing up, straight up towards infinity. That if one knows that, how much care is needed for the planting, how much you have to do to work the soil and to make it porous and to see that there are the proper conditions and a little shade and some water. To take care of it, and to watch it and to see it and to allow it to grow, and then to take care of the life of such a plant so that it may be in your life line that your body can bear fruit. And that out of this, as the totality of your personality, something can be created by the help and/grace of God, that then in time that what should become the container of your Life and gradually, I say, from one container go over to another and another until higher levels are reached, where laws are less and more understanding seems to be the common domain of all those who are living creatures. More and more free from form, more and more encased in bodies of lesser and lesser density. Such aims you must have when you Work. Every once in a while think about it, to see yourself in that aim and to identify yourself with that aim and then honestly to pray for having the strength to Work on yourself.

So this Monday there will not be a meeting as you know, but this Thursday there will be one. After the Movements it will be at the Barn and those who wish to come can come. We have to make a great deal out of these coming months. You have to learn a great deal in this summer, and in the fall we have to do a tremendous amount of work. There is the necessity of changing the office in the Barn to another place. There is the necessity of taking the work shop and put it somewhere else where we can build a little building and gradually make it a reality. There is the necessity of taking the toy shop and put it up on the hill where we have the beginnings of a village. There are many things in Amity we have to do. There is such amount of work that has to be done and it has to be regulated and we have to find time and energy and money to see that what we can do before the winter again sets in. But all of that is of no value when you don't want, wish to maintain a level. Like I've said many times, a person has a being; it becomes crystalized as a being on which one can build and he becomes an individual.

The Barn has a being; it will become permanent by the efforts of the different people associating and as branches belonging to that trunk and realizing that the branches and the leaves and the fruit is dependent on the sap which goes through the trunk. It can only feed them if the health of the trunk is right and kept that way, the bark and the cambium and the marrow inside. And the aliveness of the trunk, partly being dependent on the root system, is encouraged to remain, maybe to stay as an oak tree, to stay as solidity, not to be blown over by the wind or the storms or the rain or snow or ice. But that it will be there as a symbol stretching out with leaves or without, constantly in a state of aliveness, being able to withstand the rampages of all the different animals or whatever they may be, human beings even, that may attack the life of such a

tree. That within such a barn there is Life to be maintained and that a group can understand the relationship between the different members, as belonging and having an aim to continue, to be true to the symbol of the tree which I now call the tree of inner life.

I'll play a little bit. Drink to--for tomorrow, for a good Sunday.

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